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ELIJAH'S COMMON-SENSE APOLOGETICS

For the Review.

ONE of the most interesting incidents in the life of the great Tishbite is his experience on the crest of Carmel. There he appears vindicating his faith in Jehovah as the true God and heaping confusion upon the votaries of Baal.

Elijah is all alone or accompanied by his attendant. Before him on the slopes of the mount stretches a large company of people representing the court party of Ahab and the populace of the ten Northern Tribes. He is there as the undaunted messenger of Jehovah. The courtiers of Ahab with the four hundred and fifty priests appear as the representatives of Baal. The mass of the people present belong to neither party. They are in an attitude of suspense. They are halting between two opinions. One day they are disposed to unite with the party of Baal, the next they lean towards the worshippers of Jehovah. They are in a wavering irresolute condition not knowing which to serve.

To these waverers halting between two opinions Elijah makes a proposal. The proposal is that they should serve Him as God who responds to their prayer and comes to their rescue. If their experience goes to show that Baal is ready to relieve his followers in their hour of perplexity let him be served. But if it appears that it is Jehovah who listens to the prayer of His followers then let Him be served. Discover who it is that helps and forthwith begin to serve Him as God.

As soon as the people hear the prophets proposal they feel that it is reasonable and they express themselves to that effect. The fact is that it was scarcely possible for them to do anything else. For the test proposed is one that will appeal to the common sense of mankind everywhere. There is no one but will admit that it is vain to serve a god who will afford no help in the time of need, who will turn a deaf ear to the supplication of his distressed followers, as every one will be prepared to admit that it is sensible, reasonable, worthy of the highest understanding to serve Him whose ear is ever ready to hear, whose hand is ever extended to help. Only show men that Jehovah is both able and willing to meet the wants of His followers and they will be forced to admit that it is unreasonable for those who are too weak to help themselves and too limited in resources to meet their own needs, to refuse to serve Him. Such apologetics will appeal to their common sense and will go to disturb the composure that often characterizes those who assume a non-committal attitude towards the powers of the spiritual world.

In the actual application of this test in Mount

Carmel it speedily appeared that Jehovah was God. For while Baal gave no response to his perplexed followers, Jehovah in an unmistakeable manner responded to the prayer of His servant by coming to His help. The tongues of fire consuming the altar with its sacrifice and licking up the water in the trenches, in response to Elijah's prayer was sufficient proof to call forth from ten thousand throats the triumphant shout: Jehovah is God. They had proof offered them that He was able and willing to help His servant and so they began, as they thought, to serve Him as God by destroying the worship of Baal in the death of his priests.

By the application of the principle throughout the ages it will be seen that among the different claimants for the service of man Jehovah approves Himself as God. Other gods may promise much but their promise fails. Jehovah not only promises but he fulfils His promise in providing a way of escape for His people out of every trial. Mammon will promise to give peace and comfort. When the hour of trial comes he will prove himself as helpless as Baal. Bacchus will promise to make the heart merry and to preserve it in a happy mood but when calamity comes the ear of Baal is no more deaf than his. Venus will speak of a pathway of roses leading to palaces of oriental splendor and gardens of tropical wealth and beauty. But they who yield to the invitation will find the way ending in a ruin whose distressful cry finds no response in the artful enchantress. All these gods will promise very much. In this respect they will almost surpass Baal. But when the hour of need comes they will prove themselves as helpless as he. There will be neither voice, nor any to answer nor any that will regard. Jehovah alone will fulfil the desire of them who fear Him, hear their cry, and save them. What folly then to turn away from Him to enter the service of Baal or Bacchus, Mammon or Venus. Common sense decrees that Jehovah alone is to be served as God. For He can and will help, they neither will nor care.

Elijah's test implies that there can be only one who will be ever able and willing to help. And this is doubtless true. Both Baal and Jehovah cannot help. It must be either one or the other. It cannot be both. He who is able to help in every case must have infinite power, unlimited wisdom and knowledge. He who is willing to help in every case must have infinite goodness, mercy and love. But there cannot be two persons of unlimited power wisdom and knowledge, as there cannot be two persons with unlimited mercy and love. Only one person can embody these attributes. Both Baal and Jehovah cannot be unlimited in their attributes. If the one is the other cannot be. Therefore there is only one person who is ever able and willing to help. And every dictate of reason urges that He be served as God.

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Toronto, November 1, 1894.

Miss Graham and Mrs. Malcolm.

THE news reported in our last issue that Miss Lucinda Graham, M.D., died of cholera and Mrs. Dr. Malcolm of peritonitis, came with startling suddenness, and brought profound sorrow to multitudes who have been taking an interest in their work. We understand that Mrs. Malcolm had not been in good health for some time, having had a severe attack of small-pox during the summer, but that Miss Graham never suffered any inconvenience from the change of climate, has always been in perfect health, and the more on that account is this intelligence a painful surprise. It was in the fall of 1892, that Dr. and Mrs. Malcolm, Miss Graham, Rev. W. Harvey Grant and Rev. Wm. Gauld and Mrs. Gauld left Toronto together for the mission field. Mr. and Mrs. Gauld went to Formosa, where they have been laboring with much encouragement, and in the enjoyment of good health. The rest of the party joined the mission in Honan, and have since shared the toils of that most difficult field. So these two young lady missionaries went forth together and were called away within a few days of each other, Miss Graham having died on the 13th of October, and Mrs. Malcolm on the 21st. In life they were pleasant and in death not divided. Their term of service was brief—stricken down in the midst of their days—but the term of service has often been remarkably brief for God's most honored servants. Well is it with all who go forth at the call of duty 'committing their lives unto Him, *in well doing*, as unto a faithful Creator.' Life will not to such close any too soon. When the youthful Adam McAll went to the region of the Congo, and was stricken with disease ere he had fairly begun his work, his prayer was "Lord, Thou knowest that I consecrate my life to preaching the Gospel in Africa, if now Thou doest take me, instead of the work I purposed to give Thee, what is that to me? Thy will be done." So gladly went the obedient servant into the presence of his Lord. Thus have our sisters in Honan been taken instead of the service they had hoped to offer unto Him whom their souls loved, and have already received the joyous welcome into His presence, where there is fullness of joy. It is surely a life and death to be coveted! Wisely did the mother of the Wesley's say, when her sons were in America, missionaries to the Indians, "If I had twenty sons I would gladly give them all to that work if I should never see them again." Although Miss Graham's life has been cut short, yet through her medical skill, she was of service to the Chinese, although only acquiring a know-

ledge of the language and after many days the seed sown will spring forth. Indeed it is not possible for Christian women filled with the Spirit of Christ to live amongst and gently minister as they can to these crushed and loveless lives, without having an influence for good. It may never be traced by us, but it is known to Him who will recognize and reward their contribution to the world's redemption.

The whole staff in Honan has been severely tried and need the warmest sympathy of the Church. It has been a long and desperate struggle and they have never turned their backs upon the enemy, they have shown themselves to be possessed of the heroic spirit that is the glory of missionary annals. In the records of no other department of life's history can so much be seen of patient endurance, of persistent hopefulness, of unflinching courage, as in missionary biography. They strive not for a perishable crown, and under the inspiration of their Captain, press in for the joy that is set before them. We congratulate our Honan missionaries on their noble service, and unite with the whole Church in our expressions of sympathy with them and with all sorrowing friends in this present bereavement. There can be no doubt as to the future. The ranks will be filled by others who are ready to take up the work laid down, and in the end His Kingdom will come and His Will be done on earth as it is in Heaven.

Mr. Moody's Visit.

Next week (D V.) Mr. D. L. Moody will open his course of meetings in Toronto. They are earnestly looked forward to and prayers for blessing ascend to the throne from many loving, anxious hearts. Two references to these meetings appeared side by side in the press on Tuesday which may be emphasized. One was in connection with the meeting of the Ministerial Association at which Rev. Dr. McTavish read a paper describing the preparation for the revival. He said that God had laid his hand on Mr. Moody and had fitted him for the special work in which he was engaged. A great many people would take no interest in meetings and the question of how to reach them would only be solved by the coming of the spirit of God; the other was a communication from Mr. Treble the Secretary-Treasurer of the meetings calling attention to the need of funds and giving a list of people who had already subscribed the small amount of \$180. Bearing Dr. McTavish's apt words in mind there should be no difficulty in obtaining the necessary funds. Let the Christian public act liberally in this matter, and relieve the committee of any anxiety. Hand in hand, by prayer, by faith and by work, let those who care for souls help to make the visit one of a real revival.

Home Mission Fund.

The Home Mission Committee has issued through its energetic convener, Rev. Dr. Cochrane, a circular to Presbyteries, showing the requirements for the year 1894-95. A larger expenditure calls for larger revenue and Presbyteries are urged to liberality. The two features of the work laid special stress upon are, the requirements of some parts of British Columbia where the people, having lost their all by the floods, have been unable to meet their share of the missionaries' salaries; and the help needed in the North-West on account of the unexpected failure of the crops in districts hitherto

prosperous. It is estimated that the amount named at last General Assembly, viz. :—\$73,000 must be raised to \$79,000 to enable the Committee to close the year free of debt. The circular closes with the following urgent appeal which ought not to go unheeded in any congregation of the Church:—"The British Churches are coming to our help this year, and from them valuable aid is confidently expected; but, in addition to the sum coming from this source, strenuous efforts must be made by Presbyteries and congregations. The Committee feel that they have reached a crisis in their work, and that unless special contributions are received from our wealthier members, in addition to the regular collections of the Churches, retrenchment on a large scale must be made next year, accompanied by a reduction in the salaries paid to our self-denying laborers in the mission field. So far the Home Mission Committee has never once failed to meet its obligations. Whether it will be able to maintain this honorable record next year, depends very largely upon the Presbyteries, ministers and missionaries of our Church, to whom this appeal is made."

A Brave Princess.

All the world has been watching, with mingled feelings, the struggle going on between the Princess Alexandra Victoria, the grand-daughter of Queen Victoria, and the prelates of the Greek Church, with regard to her admission into that Communion. Betrothed to the heir of all the Russians, it is taken for granted in Russia, that she must become a member of the Greek Church, of which her future husband is to be the nominal head. This might not be so hard for her to do, were it not that she is required, before submitting to triune immersion, to anathematise the Lutheran faith in which she has been reared. Whether she will do this, or whether she will be admitted to the Greek without doing it, remains to be seen. But what a picture it reveals to us of the intolerant spirit of the Greek Church! Here is a Church, professing to belong to Christ, sitting in judgment upon another Church, or Churches, (for all Protestant Churches, at least, are the same to her), and condemning them, as beyond the pale of Christian fellowship, and having no claim to Christ's regard. One would imagine that the significant answer of Christ to the disciples who had forbidden a man to cast out devils because he did not follow them—"Forbid him not, for he that is not against us is for us"—was not in the Bible of the Greek Church. Their attitude, and that of other Churches, in refusing to acknowledge the Christian status of the great Protestant Churches of Christendom, is both irrational and unchristian. And the re-union of the various branches of the Church of Christ, so long as they have no faith in each other is out of the question. And yet, it cannot be denied, though the Greek Church has made little or no advance toward a more liberal Christian spirit, the spirit of tolerance has made great progress during the last few decades. And we will trust on, and pray still, and believe that Christ's prayer for the union of all His people will be fulfilled some day, and in some way, and that "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

The Church Says the *Mid-Continent*: "One of the brightest of Dr. Cuyler's always bright and sound remarks are these, from the *Evangelist*, anent the church collection: 'The church collection—

'Offerory,' rather, as it is coming to be called—is being made more impressive by the pastor's descending from the pulpit, receiving the plates or baskets from the hands of the collectors and invoking a blessing on the contributions of the congregation. A good, sensible proceeding this, especially when there has been a good generous contribution; but I have known some collections over which a 'confession of sin' would be more appropriate."

Church Extension It is gratifying to learn that the work in Berlin. of Church extension in Berlin, inaugurated five years ago under the patronage of the Empress Victoria Augusta of Germany, has achieved immense success. The population of the German capital, which must now be somewhere between one and a half and two millions, had quite outgrown the church accommodation and the services of the clergy, and it was absolutely necessary, if the capital was to be retained for German Protestantism or for Christianity, that some movement should be begun. Fifteen churches have been opened, and probably seven more will be dedicated this year. Eight additional churches are in course of erection. Thus no fewer than thirty churches will soon be added to the parochial organization of the German capital, and as the work proceeds the promoters of the movement are enlarging the scope of their enterprise, and propose to go on to the building of fifty, instead of forty churches in all. The movement has had from the first the warm approval and distinguished patronage of the Empress, whose piety has been the inspiration of the movement, and the Emperor, who jealously guards his position as temporal head of the Church, and who is one of the wealthiest of European sovereigns, has contributed generously from his own private purse. A sum of £800,000 has already been expended, and of this sum £117,000 has been spent upon the memorial church to the Emperor William I. This church promises to be one of the finest on the Continent, and its dedication is fixed for September, 1895.

OUR MONTHLY OFFER.

We would draw special attention to the book offered as a premium for the month of November, viz.: "Salient Points in the Science of the Earth," by Sir J. William Dawson, C.M.G., LL.D., F.R.S., F.G.S., etc., Montreal. The book, issued in its present compact form last year has been most favorably noticed by the scientific and general press, and has fully sustained the high reputation of the distinguished author. In the prefatory note Sir William states that the work is intended as a closing deliverance on some of the more important questions of geology, on the part of a veteran worker, conversant in his younger days with those giants of the last generation, who, in the heroic age of geological science, piled up the mountains on which it is now the privilege of their successors to stand. The importance of instilling in the young mind a love for easy scientific reading cannot be over-estimated. The book we offer may be digested by the average reader of intelligence; it is also of value as a profound deliverance on many questions, by one of the foremost men of science of the day. In looking around for a book which would introduce a healthy variety into our monthly offers, we selected this book as one of the best procurable on the subject and it was natural that in selecting science we should turn to the veteran author of whom all Canada is so justly proud. The retail price is \$2.00, but by fulfilling the easy conditions which will be set forth on our coupon next week, readers of the PRESBYTERIAN REVIEW will be supplied for \$1.25 per copy.

FOR THE SABBATH SCHOOL.

International S. S. Lesson.

LESSON VI.—THE TWELVE CHOSEN.—NOV. 11.

Mark iii : 6-19.

GOLDEN TEXT.—"I have chosen you, and ordained you, that ye should go and bring forth fruit."—Jno. xv. 16.

CENTRAL TRUTH Called to Service.

ANALYSIS.—**C**ounseling
hoosting
Destruction, v. 6.
Diseases, v. 7-12.
Disciples, v. 13-19.

HARMONY.—Matt. x : 24, xii : 14 21, Luke vi : 12 16.

TIME AND PLACE. The midsummer of A. D. 28, soon after the last lesson. The first portion of the lesson took place on the western shores of Galilee. The disciples were chosen on the Horns of Hattin, three miles back from the sea shore, about the middle of the western coast.

COUNSELING DESTRUCTION, v. 6.—This opening verse connects us with the last lesson. After the Pharisees had witnessed the exhibition of Christ's power, and open disregard of their legalism and traditions, in healing the man with the withered hand, they went forth from their synagogue and took council with the Herodians, how they might destroy Him. The Herodians were a political sect who wished to see Herod Antipas ruler over all the territory formerly under his father, now divided by the Romans among appointed governors. They were skeptical licentious, cruel and unprincipled; so that the hatred of the Pharisees must have been bitter indeed to induce them to unite with such people in any project. Both parties felt that the influence Christ was gaining, was subversive of the interests they had at stake. The Pharisees saw the whole fabric of their religion, by which they held power over the democracy, toppling to ruins about their ears under the keen, incisive, unsparring criticism, and mighty liberating, enlightening truths of Christ's teaching. The Herodians saw in Him a possible rival of Herod Antipas, and a constant condemnation of their iniquity. Thus enemies joined to crush a common foe, as Pilate and Herod afterwards became friends at the trial of Christ.

CURING DISEASES, v. 7-12.—But no council could be kept secret from Jesus, so He withdrew Himself with His disciples to the sea; not because He was afraid, but because His hour had not yet come. And great multitudes followed Him; not the learned and cultured, but the common people; the multitudes of sinning, suffering, perishing men whom Jesus came to save and to whom He delighted to preach. Matthew tells us that He healed all the sick ones. Not one was overlooked in that mighty assemblage, not one forgotten.

CHOOSING DISCIPLES, v. 13-19.—On the slope of the Horns of Hattin the Master sat with those whom He had called. And He ordained twelve, set them apart for four purposes, 1. To be with Him. 2. To send forth to preach. 3. To heal sickness. 4. To cast out devils. And the first is necessary for the three that follow. Except they were with Him they could have no power to preach or to heal. We wish we had space to deal with each of the twelve fully, but we may just barely touch upon them.

Simon He surnamed Peter, the stone or rock, and by and by he grew to fit the name. James and John the sons of Zebedee He surnamed Boanerges, or sons of thunder, probably referring to their naturally fiery temperament. (Mark ix. 38, Luke ix. 54). Andrew (*manly*) is said to have preached in Greece, Asia Minor and Scythia. Philip (*warlike*) was born in Bethsaida. Not the same as the deacon (Acts vi. 5). Bartholomew, (*Gift of God*) probably the same as Nathaniel. Matthew (*gift of God*) author of the first Gospel. A publican. Thomas, (*twins*) the Syrian Christians claim as founder of their church. James the son of Alphaeus, sometimes called the less, we know very little about. Thaddeus was the author of Jude by which name he is sometimes called. Simon the Canaanite, or the Zealot, of whom we know nothing beyond his name. Judas Iscariot the last and least of all. The betrayer, murderer and suicide, whose story is the one dark blot upon the history of these chosen twelve.

NOTES ON THE TEXT, v. 8.—*Idumea*,—the land of Esau, south of Palestine. V. 9. *Shih*, Small boat. V. 10. *Plagues*,—Lit. scourges, diseases regarded as chastisement for sin. V. 12. *Straightly*,—strictly. V. 13. *Mountam*,—Horns of Hattin. V. 14. *Twelve*,—Three multiplied by four is twelve, the number of those who were to go forth in the name of the Trinity into the four quarters of the world. V. 19. *Into a house*,—Probably returning to Capernaum.

Application and Illustration.

WHAT CAN I DO ?

LEARN WHO ARE CHRIST'S ENEMIES, v. 6.—The Pharisees and Herodians are typical of the two classes to-day opposed to Christ. In the former we see the intellectually proud who hate the Master because His teaching is not in a cord with their pet theories and fables, but only serves to free the people from the tyranny of priest-craft, and to make truth an open secret to the simplest mind, not the carefully guarded possession of some select cult. In the latter we discover the more materially minded self seekers whose hatred of Christ comes from the fact that His life and teaching are the declared opponents of lust and passion and false ambition. It interferes with their sources of pleasure, and rouses a public opinion of condemnation which makes the life their passions would fain lead them not respectable, to say the least. Thus in self-interest too often stoops to the hand of lust, and sees not the ignominy of the union in her blind hatred of the Truth.

HEAR CHRIST'S CALL, v. 13.—A. C. M. says:—"Jesus always calls. He never claims the service of anyone." And yet no one has greater claim to my service, but I must voluntarily recognize for He exerts no compulsion stronger than love. Christ's call is, (1) "To be with Him," v. 14. Sweetest privilege of all is this, to be with Jesus. Source of power to touch His divinely potential hand; source of wisdom to dwell upon His perfect teaching; source of inspiration to witness His holy life; truly this is an "high calling." To be with Jesus is to be like Him, to be like Him is to love and be loved. "Father," said a little girl in words of childish sweetness as she climbed upon his knee, "if Jesus is like some one I know I shall want to hug Him and hug Him." (2) "To preach," v. 14. Some one has said, "If we cannot all be apostles, we can all be epistles," (2 Cor. iii : 3.) In the beautiful words of A. C. M., "We can be love letters from Jesus to the world." A missionary had toiled earnestly in one dark spot for years without a single conversion. He was beginning to think himself a failure, and to wonder if he had not mistaken the Lord's call, when one of the leading men came to him and said, "We have heard you tell of your God, but we don't put much faith in words. But we have watched your life all these years and it has spoken loudly the truth of what you say; so we want to serve your God." In a short time nearly all were Christians, and the missionary realized that Christ had indeed called him. (3) "To heal," v. 15. I wish to join issue here for one moment with many fellow Christians who tell us that that this power to heal was peculiar to the Apostles and Apostolic times. Will they turn to the last chapter of the Gospel we are studying and the 17 and 18 verses. "And these signs shall follow them that believe... they shall lay hands on the sick and they shall recover." Is there limitation as to time in that? What is the necessary qualification? Apostleship? No, simply faith "Them that believe," now and always; in the nineteenth century as well as the first. Do facts bear this out? Yes; read Wesley's journal, read A. J. Gordon's book and see if this is not the case. Why then is it not the common experience of Christians to-day? Simply because they don't believe in the possibility of the experience; do you?

CHRISTIAN ENDEAVOR.

Daily Readings.

First Day—By obedience—Matt. xxi. 28-32.

Second Day—By speech—Jer. i. 4-10.

Third Day—By warning—2 Thess. iii. 13-18.

Fourth day—By cheer—Acts. xxvii. 33-36.

Fifth Day—By helpfulness—1 Kings. xvii. 8-18.

Sixth Day—By testimony—Acts. xxii. 1-22.

Seventh Day—How may we preach Christ?—2 Tim. iv. 1-10.

PRAYER MEETING TOPIC, Nov. 11.—"How may we preach Christ?" 2 Tim. iv. 1-10. The true Apostolic succession says Dr. Pierson is that which passes the Gospel from mouth to mouth, and thence from mouth to mouth again. Thus we may all be in the line of Apostolic succession if we fulfil these simple conditions, and they are not difficult of fulfilment. We can all preach, from the little child to the Christian ripe in years and experience. Preaching does not necessitate a college education, a white tie, a pulpit or a desk; but it does necessitate companionship with Christ, (Mark iii. 14) purity of life, eagerness for souls. We can preach without opening our lips at times. There are sermons in silence that are heard far above the din of earth's most eloquent scholarship. Some sermons will be writ in gold on God's great record book that have been preached by the hand-maid in the kitchen, by the clerk behind the counter, by the merchant at his desk; while many that have fallen from the lips of orators in the presence of assembled thousands will be lost in oblivion. Deeds preach mightier sermons than words, and the discourse that is written in a life is worth a thousands screeds on many sheets of manuscript.

PREACH CHRIST BY LIFE.—Matt. v. 16; 7. 21-23; John 13. 35; Acts 4. 13; 2 Cor. 9. 8; 2 Tim. ii. 15; Jas. ii. 26; 1 Pet. ii. 11, 12; 2 Pet. i. 8.

PREACH CHRIST BY WORD.—Ps. lxxvi. 16; cvii. 1, 2; cxlvi. 5-7; Mark v. 19; Luke viii. 37-39; ix. 60; xxiv. 46-48; John xvii. 20; Rom. x. 13-15, 17.

JUNIOR TOPIC, Nov. 11.—"In what ways can we tell others about Jesus?" Acts i. 1-8.

Golden Rule Mission Clubs.

Never were the young people of the world so greatly interested in missions as at the present time. Never before did they so eagerly look for guidance in the study of missions. To meet this need, *The Golden Rule* has organized a missionary study department, in connection with which an opportunity is now offered for the formation of clubs for missionary study.

These will be called Golden Rule Mission Clubs. It is suggested that each chapter select for itself, also, a distinctive name. A Presbyterian church might have a Paton chap. . .

For the coming year, it is proposed that the members master twelve missionary biographies, and get an outline knowledge of the missionary history of all the missionary countries of the world.

At the end of the year, for a fee of fifty cents each, *The Golden Rule* will conduct an examination, and will print the names of those who successfully pass this examination, besides furnishing them with certificates. This examination is required of no one. Subjects will be proposed for essays at the close of the year, and the best essays handed in will be printed. For further particulars get the *Golden Rule* for Oct. 20th.

MISSION FIELD.

W. F. M. S. Prayer Union.

NEW HEBRIDES.—In the South Seas there are thirty-eight clusters of Islands varying in numbers from 400 as in the Philippines to four as in the Loyalty group. There are about 2,000 of these islands inhabited, and have a population of 10,000,000. They are of wondrous beauty, upon their nature has lavished all the wealth of perpetual summer and yet they have been for centuries the habitation of devils. The New Hebrides group was explored by Capt. Cook, and because of its likeness to the Scottish Hebrides he gave it the name it bears.

The following paragraph from the pamphlet on the New Hebrides, written by the Rev. R. Murray of Halifax, gives a graphic description of their condition when the missionaries first landed.

"The islands are rich in all that lends beauty and loveliness to tropical scenes; mountain ranges clad with forests to the summit; green and fertile valleys, stupendous precipices deep dark gorges, sunless caverns, coral reefs over which the long waves of the Pacific beat and break in ceaseless play. In some of the islands the fearful throes of the earthquake are often felt and in some the volcano thunders continually. Fruits abound. Little labor is required to win a living from the cocconut grove, and bread fruit tree, and banana patch. The people of these islands when first discovered were sunk in the lowest depths of degradation—depths so profound as to be indescribable on the printed page. Human sacrifices were offered to paltry and cruel gods. Widows were strangled. Infanticide prevailed. Cannibalism was as universal as war, and war was the normal condition of the people. Indeed all the society in the islands was a dead sea of pollution. Petty tribes separated by a mountain, a stream or a narrow arm of the sea, treated each other as deadly foes to be slain and eaten. The whole condition of the people served as a vivid and ghastly illustration of the state into which men sink when left to themselves under most favorable circumstances. Here were tribes not troubled with an endless struggle for food and clothing, shelter and fuel, fearing no external foe, enjoying abundant leisure surrounded with all the loveliness of Eden, and with all the wealth a child of nature could desire, yet they had no knowledge of the true God and they became thieves, robbers, murderers and worse, if worse were possible—treacherous, foul, cruel, revelling in nameless vices, flinging shame upon the very name of man."

It is scarcely possible for man to fall into a worse condition than that so vividly portrayed and where only man is vile. Yet of the 2,000 inhabited islands in the South Seas three hundred have been evangelized. One of the marvels of missionary triumphs is the conversion of the Fiji group, and also the Sandwich group which is entirely conquered for Christ, and is now a centre of light—sending forth the Gospel story to do for others what it did for them. The New Hebrides group has not yet been won, but great progress has been made, and by and by the last barrier will be broken down, and all shall bow to their Creator and rightful Lord.

The island of Erromanga has a melancholy prominence as the scene of the martyrdom of John Williams, the heroic missionary of the London Missionary Society in 1839; of Rev. George N. Gordon in the year 1861, and in 1872, of the Rev. J. D. Gordon, a younger son of the same family who took up the banner which the assassin struck from the hand of his elder brother. The Rev. H. A. Robertson now carries on the work, the influences of the Gospel have pervaded the whole island and the assassin and cannibal have given up their murderous feasts and unite in celebrating the Lord's death until He come.

The island of Aneityun upon which Dr. Geddie began his work was before his death so completely cleansed from idolatry that when he was coming home to visit his own land he could not find an idol to take home with him.

Rev. Mr. Arnan, one of the most devoted of our missionaries, labored for a time in Efato then on Aneityun, and is now breaking ground on the great island of Santo Espirito. Rev. J. W. McKenzie is at present in charge of Efato and has a strong church and several stations. Eight other Churches have missionaries in the New Hebrides groups, and all have co-operated as one body in Christ, having their annual conferences devising methods for the furtherance of the cause.

Of all mission fields none have been so liberally blessed and none appeal so tenderly to the sympathetic, Christlike spirit because none are so benighted and hopeless.

A Letter from Honan.

The following extracts from a letter from Mr. Grant dated Aug. 17th and addressed to Mr. Hamilton Cassels, will be of special interest to the public.

"The hot season has ended and the rainy season has been cooling and deluging us for the last three weeks, and I hope has now also come to an end. The Cheng river when in its bed flows ten miles north of here. The Cheng and Yu rivers overflowed their banks and reached the gates of Chu Wang on Friday Aug. 10th. The townsmen at once began embanking the town gates. I saw that the provision made to cope with the flood at the north gate was quite inadequate, and I told those who were attending to it so. I hastened home to set the servants at work to embank our own compound. About 4 p.m. word was brought that the river had broken in at the north gate, our landlord soon had a force of men digging and banking up our compound with earth. We all worked hard from 4 p.m. till 2 a.m., when the water reached our compound and the wall being of mud it was soon undermined and laid low. The water rushed in and all was over. The forty men skipped out and I and the servants rushed to the houses to raise everything perishable out of the water. We had all made as safe as possible at 2.30 p.m., when we returned at 3 a.m. the water in the compound was 2½ feet deep. It reached its highest point on Sabbath and Monday when there was about 3½ feet of water on the level. Only one house in the compound was always dry. By constant watchfulness and hard work we have saved all our personal property from severe damage.

The compound walls are all gone. Of the seventeen rooms on the northern part of the compound, i.e., the part originally leased, 7 have succumbed. Of the four rooms in the southern part leased last summer for hospital purposes none remain intact.

This is the worst flood that has been here during the last thirty years. Four men who lived near us have been drowned and numbers of women and children, including one of the eight pupils who attend our school here. The women are perfectly helpless on account of their small feet—if they once fall they are gone. The Chinese will say 'it is only a woman.' Nearly all the houses around have fallen down and the country for miles around is under several feet of water. The fall crops which were just ripening are ruined.

Now that the water is falling and soon only the ruins and debris will be left probably a very unhealthy time will follow.

The house of Mrs. Wu, our Bible woman, fell in upon her. She was providentially spared, though she was so bruised beneath the bricks, and beams, and tiles, that we could when we rushed to rescue her only see a small part of the back of her head, still she has suffered no serious injury and is about again. Mr. McGillivray had left by cart on July 30th to visit Hsin Hsun, Hsin Chen, and then return by Cheng Te Fu to Chu Wang. He was overtaken by the floods when at Cheng Te Fu, and was detained there so I was here alone."

These extracts give another phase of the difficulties of a Missionary's life in China.

Winter Work in the West.

Editor Presbyterian Review:

SIR,—I see that our energetic superintendent has published a vigorous letter "relative to manuring fields during the winter months. The note of warning is timely, and the call is urgent, but the response what of it, not so spontaneous. Far from the decision which Peter and the rest of his companions came to, but the opposites—"its not for me" "my work is in the foreign field," my work is in "Montreal," "Kingston," "Toronto," city's where congregations are numerous, where ministers are likewise numerous, and where students and professors could undertake much of the work. Now Mr. Editor and fellow laborers in the Master's vineyard, I would suggest a remedy for the disease which is laying its hand upon our work in this, the western section of our Church. Instead of our ministers in the east taking their holidays in the summer time, let them take their holidays in winter—come West and experience our bracing "nor-wester winds," our modest churches—with no gorgeously furnished parlors, or stable accommodation for your steed. Come West and experience some of the hard luck which meet our missionaries on every hand. Come West and be preacher, elder, precensor, sexton, organizer, etc.; come West and behold the indifference, luke warmness, jealousy, etc., that abounds in our undulating prairies—among our own church as well as others. Come west and receive the same treatment which we receive from the church universal through the agents—who sit in their warm offices—enjoying every luxury on good fat salaries, no reduction or deduction on them, all that I can see is on our missionaries, and when pay day on earth comes is \$16 or \$50 less the amount promised, no wonder many do not harken and respond to the cry, "Come West and help us."

Many of the students who come West return East half-paid, and under paid at that, with a chilling story of Manitoba and the treatment they have received while here, which more or less effects the missionary zeal of our students.

Again, young inexperienced and raw recruits are sent West to

man fields and do work which they have no knowledge thereof. Preaching the Gospel in Manitoba is different to tract distribution in towns or cities east.

We have men who have completed their course, who have a knowledge of men, how to deal with them, lying upon their oars—are these incompetent and they left to starve—why left without work when the demand is so great?

Again, we have men who have been taught in our colleges— even in Manitoba College—who when they have graduated in Theology, when we would naturally expect that they should fill up some of the vacancies—work in our mission fields—cross the line and settle down to work where perhaps the need is great—but not so great—as here.

Again, we have men who study in Eastern Colleges, receive scholarships intended for those who study with a view to settlement in Manitoba, or to encourage them to come West and carry forward the work—with us—go further East or settle in Ontario, thus our mission fields are left unoccupied, the field is great, the laborers are few. There is unrest, settlement is sparse, spiritual life is at a low ebb, and many of the congregations which were encouraged to attain the status of self-support, are now on account of financial depression beginning to totter, and seek relief by allowing their pastor to resign. Get back again to a mission field, become associated with stations once rejected, this is retrogression once an inspiration—now sunk in debt. Children must crawl before they can walk, so must churches in Manitoba. Our parent in the East must yet nurse and care for us, help us more than they are doing, come to our relief.

Come to our help. Come out and help us. Come and spend some of their days with us. Come and work. Think of many of us never having a holiday since we came here. Think of the hardships we encounter day and night upon the prairies. Think of us, while you Eastern men enjoy comfortable houses with every convenience, hot and cold water bath rooms, rooms heated by hot air or hot water, never having to leave the house to supply the empty scuttle, all your coal and wood dumped into your cellars in the cities at much less a price than we can get it here. Think of the colds we contract during the winter, of the extra amount of clothing required, of the prices we pay for the common necessities of life (without the luxuries). Think of us when the thermometer is below 40° driving from twenty three to thirty miles each Sabbath and preach three times. Think of the many lonely hours we spend not even having the companionship of a brother minister to converse with except at Presbytery, and then its all about money, money, and more students, (and pay your own way there and back, half fare rates, by C. P. R., or M. N. W., or N. P. four cents per mile).

The stimulus mentioned in "the growth of new missions, etc.," may give some satisfaction, but it does not supply the demand asked, it does not strengthen the force, shoulder the burden—only increases it.

I write these lines Mr. Editor for the purpose of setting matters relating to our Church work in a new light before our brother ministers in town, city and country. Let those who have the means to visit European centres—Scotland, Ireland, England and other places—spend six months in winter upon our prairies in our mission fields, and when they return to their congregations they will have an idea of the work and I shall assure you that their appeal to their respective congregations shall stimulate them to greater liberality, our treasury shall be full, an impetus shall be given, the prairie churches and mission school houses now closed shall be opened. Prayer, praise, and joy shall abound. Strange things shall be witnessed. God's blessing shall rest upon united effort and closing mission fields shall be at an end.

Oak Lake, Man.

D. H. HOBBS.

Bombay Tactics Repeated in Singapore.

WORKER ILLUSTRATIONS OF MISSIONARY EDITORS.

The *Malayan Message* for July, in the course of an account of the recent Bombay Prosecutions of Anti Opium workers, further says:

"These proceedings against missionaries in Bombay have a special interest to missionaries in Singapore at the present time in view of the recent libel action brought by a Chinaman named Lim Loh against the *Daily Advertiser*, which was heard in the Supreme Court before the Chief Justice in the middle of last month, and resulted in a judgment for the plaintiff with \$125 damages and the cost of the action. The *Advertiser* is an English daily paper published in the interests of the Chinese, and the Rev. A. Lamont, a missionary of the English Presbyterian Church, is the editor and part-proprietor. In the month of March a series of articles appeared on the "Social Cancer" and kindred subjects, and in one of these (published on the 30th of March) the working of the Chinese Protectorate in respect to the registration and inspection of brothels and the protection of the inmates was criticised. As an illustration of the way in which girls are bought and sold against their will certain allegations were made with reference to the plaintiff Lim Loh which were the subject of this action for libel.

"The similarity between the Singapore and Bombay libel cases is very remarkable. In each case a Government institution is the subject of adverse criticism by a newspaper edited by a missionary and in each case the allegations on which the action have been based have merely formed part of an incident used by the writer of the article as an illustration. At Bombay we see a Government official practically conducting the case, and it becomes more and more transparent that the Government is the real prosecutor. As regards the Singapore libel case, so far as we know, it has not

even been suggested that the Government officials whose department was criticised by the *Daily Advertiser* have had any part in bringing the action against the paper. It is, however, worthy of notice that it was brought out very clearly in the evidence that the practice of purchasing Chinese girls from brothels is a very common one, and is not considered at all a disgrace among the Chinese in the Straits. It is therefore very difficult to understand the motives which led Lim Loh to undertake this action."

Toronto Mission Union.

The Mission was begun more than ten years ago with a view to bringing the Gospel to that class of citizens who neglected their church privileges, and its growth has been very marked. It now comprises the Mission Hall on Mission Ave., and attached, the Home for Aged Women, Bible Women's House and the Home for the Mission Nurses who are constantly visiting the sick poor.

In the east end on Sackville street there is an important branch of the work carried on. Here there is a Mission Hall with a home attached for aged men.

The work in both sections has the assistance of a Bible Woman who is constantly going in and out amongst the people and holding cottage meetings. There is also a special work in connection with each hall for young women, and for young men and for the children, whilst a Gospel Service is held one night in the week and another on Sunday evenings. There are besides Sunday schools and Bible classes.

The aim of the Mission is simply to bring the Gospel to those who neglect it and to influence them to connect themselves with the different churches. From the first the work has been carried on upon undenominational lines.

On account of the stringency in financial affairs and the removal by death of many of the old supporters of the work, a serious deficit exists in the working expenses amounting to nearly \$1,400. The Committee feel that they cannot carry on the work unless necessary funds come in without delay. It would be a great loss if work of this character suffered from lack of means to pay expenses. We do not believe there is more work done anywhere at so small cost. The reason of this is that the only workers that receive any remuneration, are the Bible Women and Nurses who get barely enough to pay their board. All the rest of the work is done by volunteers.

The Treasurer of the Mission is Mr. A. Sampson, 157 Bay street.

Young Missionaries.

Dr. Cust the venerated member of the Committees of the four chief proselytizing societies of Great Britain, has published the results of his long experience and devoted labours in the Protestant cause, experience gained during twenty eight years of continuous devotion to the missionary cause. Says the *London Weekly Times*.—"If Dr. Cust is grieved by the false sense of rationalism of missionary methods at home, he is more deeply pained by the comfortable secularity of many missionaries abroad. It seems to him, and he very plainly states the reasons of his belief, that the missionary vocation has degenerated into an easy means of subsistence to numbers of half educated youths of the lower middle class who want an income upon which to marry young. Early marriage appears indeed from these pages to be one of the common incentives of the missionary life. One of the frequent hindrances to missionary work, and one of the chief causes to the misapplication of missionary funds. 'Some missionary societies and training colleges,' says Dr. Cust, 'have become mere matrimonial agencies.' 'The young public servant in India does not marry directly he lands in the country, and yet lives a holy life, he waits until he has learnt his duty and mastered the language by living among the people. Why should not young missionaries exert the same measure of self denial?' This testimony in regard to the moral life of our public servants in India is valuable as coming from an eye-witness who passed a quarter of a century in the closest personal contact with them, and whose own deep religious connections would have made him intolerant of delinquencies.

The Model Missionary Committee.

Arranges interesting missionary meetings, no two alike, just often enough to make the society ask for more, so planned that each member may have a part; and stimulates the growing enthusiasm with well selected leaflets and literature, thus creating a demand for the standard biographies and the denominational home and foreign magazines.

Secures money for the missionary work of its denomination without "begging," "dunning," or holding fairs and entertainments, because it teaches the members of the society to love the cause and to know its need. Providing an attractive object and a convenient channel, it gets a great many to contribute small sums regularly, thus inducing the "giving" habit, and further, it develops a body of young Christians who delight to pay God His tithes and give Him good measure besides, whether it takes a "week" or a year of self denial to do it.

Emphasizes by lips and life the place of prayer in work for God, putting new meaning into the familiar petition, 'Thy Kingdom Come.'

Faithfully keeps before the society the Master's "Go ye," till its efforts are at last crowned by the dedication of young lives to the work of bringing in the Kingdom and bringing back the King.

Letter from Syria.

Following is a letter from a clergyman well-known in Canada, Rev. Dr. Ghoss-el-Howie. It is addressed to Rev. Dr. MacDonald, of Ste Agnes de Dundee, Quebec.—

SILVER, BRYROUT, SYRIA.

MY DEAR DR. McDONALD,—Hitherto hath the Lord helped us. My wife was reading to me your excellent and powerful sermon. "New Year's greeting," lately. You did not know that your words would travel to Mount Lebanon and be read 3,703 feet above the Sea of Galilee, half way between Jerusalem and Antioch. Our village has about 3,000 inhabitants, and round about us there are hundreds of similar villages. The district is well stocked with schools, supported from various sources, but you know that religion and not education, Christ Christ and Socrates, is the hope of the world. I am the first and only native Presbyterian who has been qualified in Scotland and Canada for preaching in Jehovah's land. The sects here are many and bitter against each other, and no wonder. What would Scotland and Canada be, the countries you and I love so well, without a preached Gospel. Well, there is no preaching here. Preaching forms no part of the services of even the nominally Christian sects. About two months ago this neighborhood was astir at the report of a singularly eloquent and fiery priest preacher coming from the Island of Rhodes; he did come and did preach, but the burden of his first sermon, which I suppose is a specimen of the whole, was on the comparative merit of the kind of taper which the faithful should bring to church. He warmed up and concluded with a climax, "I would rather say mass in the dark than with candles made of pigs' suet." How would you people feed on such food? Thank God, however, the way is open, and in that very church I have preached several times. "The depravity of man and that Christ and the Holy Spirit can restore holiness and happiness." Two other churches are open to me, and I preach in one or other every Sabbath day, and hold two week evening meetings in private houses, and had I the means of defraying the cost of a donkey I would travel to distant villages where I would be well received. We left Canada on the 9th of August of last year, and as yet we have received £12. 13s. including \$6 from Mrs. (Rev.) James Howie, Paris, Ont., the mother of an excellent family, and all of them are generously disposed towards Christian work; please, therefore, after you read this letter, kindly send it to Mrs. Howie, she may return it to you if you wish. Please excuse this request, because we must save time. Five of us are living in a single room and callers are constant. We have very little opportunity for writing or even studying. I have to study up my sermons after the light is put out and all are in bed, and yet we must find some means of letting our friends know in Canada that we are alive. We have no guaranteed support but we are quite willing to wait on the Lord to move the hearts of His people to send us some fragments. It is not desirable to bore Christian people with appeals, but if you see fit you can mention this matter. In addition to our work here we thought it profitable to publish a Leaflet which contains a message to the unsaved from the Saviour's land, and we will be glad to supply it in any quantity to Christian workers who would like to do Home Mission work among the churches. Miss Mary McArthur, 400 Bloor Street, Toronto, our treasurer, will send you a specimen if you drop her a card. The Leaflet is to be published twice a year. Tell your Sabbath schools that there's nothing for the children here on the Lord's Day, and each does what is good in his own eyes. This week I have preached twice in two different Greek churches, immense stone vaulted buildings, but without any internal arrangement for the comfort of the people. The audiences were 150 and 100. Last night my Friday evening meeting was held in priest's house. He said to me "On one occasion I heard you speak of Saul. Who is he? In what book is he mentioned?" This is a specimen of the kind of work I have to

do. Our dear friend, Mrs. Howie, and many like her, were surprised, and we ourselves were bitterly disappointed when we found out last spring that no society would accept our services and assume the responsibility of our maintenance. Now, however, we know that, had we succeeded, in what we were trying to do in Canada we would have failed here; the reason is this, it appears that the natives generally, wrongly it may be, have a profound and very ill-concealed contempt for salaried missionaries. They seem to think that their £300, in some cases £600 per annum, is what brings them here, notwithstanding that some hangers-on flatter them profusely. The fact that we belong to no society, have claims on nobody, I believe has a great deal to do with the favourable reception accorded us. Has it been heard before of a Presbyterian minister preaching in a Greek church or in a Jewish synagogue? Truly then God moves in a mysterious way. Kindly remember me to Mrs. McDonald and the whole family.

Yours in Christ,
GHOSS-EL-HOWIE.

A Presbyterian Young People's Society.

A CONVENTION of the Young People's Societies within the Presbytery of Whitby, was held in St. Andrew's church, Whitby, Monday afternoon and evening, Oct. 15th. It was called in accordance with a resolution of a similar convention held last year and of Presbytery, Rev. R. D. Fraser, M.A., of Bowmanville, being convener of Committee on Programme.

The convention was an unqualified success. Most of the societies were well represented and the attendance, especially of young people, from the town and neighborhood was good. A report on the missionary work of the Young Peoples Societies of the Presbytery was given by Rev. J. Abraham, Whitby. This work consists in a united contribution to the support of Mr. Fee, missionary at Glenora, Man., who has written some admirable letters to the societies descriptive of his field. The amount given for 1891-5 is \$134. The following topics were discussed. "The importance of organization," "The society and the church," "The pledge," "How to get beyond the verse-reading stage in the prayer meeting," "The look-out committee," "The music committee," "The social committee," "How to have an interesting missionary meeting," "The young Christian and his Bible," "How to bring others to church." The programme was almost entirely in the hands of the young people themselves, twenty-seven of the thirty-one names on it being those of young people, and excellently did they do their part. The pitch, point, and spirit of the papers, and addresses were subject of general remark. There is no question of the abundant talent which the Young People's Societies are developing.

Mr. Charles A. Miller, superintendent of Junior Endeavor in Cook's Church, Toronto, gave an excellent address on that branch of work, and Rev. S. H. Eastman, B.A., of Oshawa, conducted the closing consecration service.

The delegates and visitors were handsomely entertained to tea in the school room by the Whitby Society of Friends.

An important outcome of the convention was the formation of a Presbyterian Young People's Society, to unite the various societies of the Presbytery more closely in sympathy and work. A provisional organization was effected and a constitution for permanent organization is to be presented at next year's convention. The officers appointed were the moderator of Presbytery, honorary president, Mr. W. Ratcliff, Columbus, president, W. Parves, Columbus, secretary, Rev. S. H. Eastman, Oshawa, treasurer, with vice presidents and a committee representative of the various societies throughout the Presbytery. At its meeting next day Presbytery approved of this new organization and accepted for its moderator the position of honorary president. It may be that it is through the organization of such Presbyterian societies that the much-

to-be-desired end is to be reached, of a Young People's Society for the whole Church.

Presbytery of Truro.

The regular bi-monthly meeting of this Presbytery was held in Truro on Tuesday, 18th ult. Commissions were received and sustained from the sessions of Clifton, St. Andrews, Acadia, Brookfield, Upper London-derry and Middle Stowiacke, appointing Messrs. John Loughhead, J. K. Blair, C. W. Totten, W. F. Hamilton, John B. Little, and T. F. Creelman representative elders for Presbytery and Synod. Rev. James Maclean reported that he had moderated in a call at Parrsboro which was in favor of the Rev. H. K. Maclean, of Acadia Mines. The call was sustained. Rev. John Robbins reported by letter that he had moderated in a call at Coldstream, which was in favor of Rev. A. B. McLeod of St. Peter's, C. B. The Presbytery took up Mr. McGillivray's resignation of the pastoral charge of Clifton. Mr. McGillivray was heard and having stated his adherence to the resignation, the Presbytery resolved to accept it. It was agreed that the resignation should take effect at the close of October. Rev. T. Cumming and the clerk were appointed to prepare a minute to be placed on the permanent records of the Presbytery. The annual report of the Truro Presbytery was presented and read by Mrs. J. B. Dickie, and on motion of Mr. James McLean a suitable resolution was adopted by Presbytery. The Presbytery considered the remits from Synod—deciding that the Church is not now in a position to appoint either (1) a superintendent of missions or (2) an evangelist. Messrs. McGillivray, Cumming, and Geggie, and J. K. Blair, J. D. MacKay, and D. S. Fraser, were appointed a committee to examine the proposed Book of Praise submitted by the General Assembly and report. Other matters of business were transacted and the Presbytery adjourned at the close of a busy day to meet in New Glasgow at the call of the moderator of Synod—J. H. CHASE, Clerk.

Leaving Home.

Editor PRESBYTERIAN REVIEW.

We have reached a time of the year when changes are likely to take place in all our congregations. Young people leave the home on the farm to enter the high school or college, to learn a trade, or to begin business for themselves. At such a time it is the duty of every minister from whose congregation these young people go, to at once notify the minister into whose bounds they move. Ever since I entered the ministry it has been my custom not to allow any one to leave my field of labor to enter another without at once notifying the minister where he goes and always with good results. A short time ago a young lady of very fine qualities, but just at that time of life when easily led, left my congregation to enter a situation in one of our Western towns. She knew not anyone, not even her employer, in that town. As the train drew near her destination feeling of loneliness rose in her breast. This was her first start away from home. Her feelings can be better imagined than described, as she thought, where shall I go first? What shall I do? Imagine her surprise on leaving the train to be taken by the hand by the minister and his wife, and at once to be introduced to the ladies who had gathered to meet her and to receive her into their homes and church work. A few lines to that minister notifying him of her coming explains the reception given her.

My experience here is, I am sure, the experience of many ministers so situated. Young people come in from the country to attend the high school or learn a trade. Weeks and possibly months pass before we know that these young people have come and that they are Presbyterians and should be looked after by us, and by that time they are surrounded by influences for evil which are hard to break. How little trouble it is for us to drop a card to a brother in the work saying that so and so has moved into your bounds, please look after him. The importance that I feel this subject to be is my only apology for trespassing on your space. Yours sincerely,
T. W.

Canadian Mission College,
Indore, Building Fund.

Editor PRESBYTERIAN REVIEW:

Sir,—On the eve of my departure for India I desire to acknowledge the receipt of \$7,154 87 for the Building Fund of the Canadian Mission College at Indore, India, and I ask for space in your first issue if possible for the accompanying list. In this I have not entered the amounts raised by Mrs. Anna Ross as they have already been published, but I desire to acknowledge, publicly, my very sincere thanks for the valuable, disinterested help she has given this work. I have also to refer to the large gift of one friend of \$4,500 which has greatly cheered me and all connected with the work; also the gift of two missionaries in Honan, Messrs. Grant and McGillivray whose practical interest in the work extends beyond their own field—nearly though it be. We gladly receive the extended helping hand and welcome the fraternal sympathy. For all the gifts and kind words of the many friends I can only say thanks, at the same time that I ask prayerful co-operation that the college may be a power in that dark land, in the Name and for the sake of our Lord Jesus Christ.—Yours, etc., J. WILKIE.
TORONTO, Sept. 24th, 1894.

Toronto	
Rev. Professor MacLaren, D.D.	\$ 100 00
Thomas West, Esq.	100 00
Dr. Gilbert Gordon	25 00
Mrs. Ford	20 00
Mrs. Wanless	20 00
"Friend of Missions"	10 00
Calvin Melroe	8 00
Mrs. Chas. McPherson	8 00
J. Ferguson	25 00
W. E. Hill	25 00
	\$286 50
Brockville.	
John MacLaren	\$ 100 00
J. M. Gill	100 00
Annie Hutchison	2 00
Miss Saunders	1 25
	\$203 25
Prescott.	
Rev. Jas. Stuart	\$ 5 00
Andrew Greenhill, Esq.	10 00
John E. Gow, Esq.	5 00
	\$20 00
Ottawa.	
A. Garvoek	\$ 75 00
R. Blackburn	25 00
F. H. B.	2 00
W. G. Bronson	100 00
F. P. Bronson	100 00
Geo. Hay	25 00
Geo. Blyth	25 00
A Friend	4,500 00
Mrs. Crannell	200 00
John M. Garland	10 00
A Friend in St. Andrew's	1 00
	\$5063 00
Weston.	\$ 35 00
Y. P. S. C. S.	\$ 35 00
Collection	8 15
	\$43 15
Oshawa.	
Miss Jessie Panon	\$ 2 00
	\$2 00
Hamilton	
Mrs. M. H. Grant	\$ 2 00
	\$2 00
Almonte.	
Collection at St. John's	\$ 6 00
Mrs. Gemmill	5 00
	\$11 00
Rentrev.	
A Friend	\$ 10 00
A Friend	10 00
Jas. Guthrie	5 00
A. Barnot	25 00
D. Stewart	5 00
Mrs. Carawell	20 00
Mrs. Barnet	10 00
Thos. Reynolds	5 00
Gordon McAndrew	5 02
	\$95 02

Whitby.	
A Friend	\$ 200 00
A Friend	7 00
Mrs. McKeen	50 00
Some Ladies	1 40
	\$208 40
Ingersoll.	
Collection	\$ 5 92
Miss Chona Oliver	1 00
	\$6 92
Edmondville.	
Mrs. Graham	\$ 2 00
Per. Rev. Mr. Shaw	1 00
	\$3 00
Clinton.	
Mr. Houston	\$ 5 00
	\$5 00
Brucefield.	
A Friend	\$ 2 00
	\$2 00
Paisley.	
Jessie Mason	\$ 1 00
J. Gibson	10 00
Jas. Houston	2 00
John Doherty	5 00
A. Sinclair	3 00
Mrs. J. Rose	1 00
Meta Allen	3 00
A. H. Allon	5 00
Wm. Chevis	1 00
R. M. Hay	5 00
Alexr. Wark	2 00
Jas. McGillivray	5 00
A. Rankin	2 00
Geo. Grant	2 00
Rev. J. Johnston	20 00
Family of Rev. J. Johnston	2 00
	\$69 06
Mt. Forest.	
Collection	\$ 9 26
	\$9 26
Fordwich.	
Collection	\$ 10 12
	\$10 12
Wroxeter.	
Collection	\$ 17 30
	\$17 30
Harrison.	
Collection	\$ 5 00
Mrs. Geo. Gray	5 00
	\$10 00
Galt.	
Mr. McArthur	\$ 5 00
Two Ladies	10 00
Mrs. Graham	2 00
J. E. Graham	20 00
A Friend	1 00
Miss Young	1 00
	\$39 00
Pictou, N. S.	
Mrs. Quinn	\$ 5 00
	\$5 00
Fergus.	
A Friend	\$ 2 00
Mrs. W. J. Patterson	2 00
Per Rev. Mr. Craig	4 50
	\$8 50
Brussels.	
Mrs. McLean	\$ 2 00
Thos. Davidson	5 00
Collection	18 31
Rev. J. Ross	5 00
Dr. Graham	5 00
	35 31
Arthur.	
A Friend	\$ 5 00
J. McQueen	1 00
A Friend	5 00
Per Rev. Mr. Thom	22 50
Per Rev. Mr. Thom	2 20
Per Rev. Mr. Thom	3 00
	\$39 70

Per Rev. Dr. Reid.	
North Westminster	\$ 43 20
Knox, Guelph	10 00
Knox, Guelph	8 50
Blyth S. S.	10 10
For Mission Meeting, Toronto	10 00
Rev. W. H. Grant, Honan	25 00
Rev. D. McGillivray, Honan	25 50
Friend in St. Andrew's, Fergus	25 00
	\$155 00
Quebec.	
Mary Edwards	\$ 5 00
Mary Tait	18 00
A. Thomson	10 00
Thos. Davidson	10 00
Robert Brodie	5 00
Frank Ross	100 00
	\$130 16
Perth.	
Collection at Union Meeting	\$ 13 13
Mrs. Currie	2 00
Mr. and Mrs. Jas. Ailen	2 00
	\$17 13
Montreal.	
Mr. Charles Bale	\$ 5 00
	\$5 00
Toronto St. James' Square Congregation.	
Rev. L. H. Jordan, B.D.	\$ 500 00
Joseph Henderson	100 00
Mrs. Ewart	25 00
Mrs. J. L. Brodie	25 00
H. W. Nelson	25 00
Thomas Woodbridge	20 00
Mrs. D. Carlyle	15 00
Wm. Gordon	10 00
John Paton	10 00
Wm. Macdonald	10 00
J. L. Gibb	10 00
A. Tolfer	10 00
Mr. and Mrs. Wm. Ross	8 00
Miss Helen Ross	1 00
Miss Isabella Ross	1 00
Anonymous	5 00
Wm. Douglas	5 00
R. B. Cathrow	5 00
Wallace Anderson	5 00
Miss M. A. Sniveley	5 00
Mrs. Carroll	2 00
Anonymous	1 50
Miss Helen McLaren	1 00
M. M. S.	1 00
Ernest Henderson	25 00
	\$800 75
Toronto, (additional).	
Wm. Wilkie	\$ 25 00
Lady in Old St. Andrew's	5 00
Miss Stewart	15 00
J. and J. Taylor Safe Works	100 00
Mrs. Jordan	10 00
	\$153 06
SUMMARY.	
Toronto	\$ 285 50
St. James' Square	800 75
Toronto, additional	153 00
	\$1,240 00
Brockville	203 25
Prescott	20 00
Ottawa	5063 00
Weston	43 15
Oshawa	2 00
Hamilton	2 00
Almonte	11 00
Renfrew	95 02
Whitby	208 20
Ingersoll	6 82
Edmondville	3 00
Clinton	5 00
Brucefield	2 00
Paisley	69 00
Mount Forest	9 26
Fordwich	10 12
Wroxeter	17 30
Hamilton	10 00
Galt	39 00
Pictou, N. S.	5 00
Fergus	8 50
Brussels	35 31
Arthur	38 70
Per Rev. Dr. Reid	155 00
Quebec	130 16
Perth	17 13
Montreal	5 00
	\$7454 87

Church News.

In Canada.

A RECEPTION was tendered to Lord and Lady Aberdeen in the Indian School at Birtle, Man.

MINISTERS and probationers desiring a hearing in Dresden will communicate with the Rev. D. Currie, Wallaceburg, moderator of session.

AN adjourned meeting of Hamilton Presbytery for ordination and induction of Mr. J. D. Edgar will be held at Smithville, on Tuesday, November 6th, at 11 a.m. and 2.30 p.m.

REV. A. McLELLAN, D.C.L., Havolock, Ont., preached at both services in St. Paul's Presbyterian church, Peterborough, to large congregations recently, and Dr. Thornton conducted anniversary services at Havolock.

THE Rev. Christie McDiarmid, B.A., who graduated last summer in Manitoba College, is to take charge of the congregation of Alexander, in the Brandon Presbytery, left vacant by the resignation of the Rev. Geo. Lockhart.

REV. C. W. GORDON, B.A., has been lecturing before the Winnipeg Y. M. C. A. on the subject, "Across the Alps on a wheel." Capt. Carruthers, the president of the Winnipeg Bicycle Club, occupied the chair.

THE Rev. A. C. Manson has been appointed by the Synod of North Dakota to act as the Synod's evangelist and Sabbath school missionary. Mr. Manson is a graduate of Manitoba College and was for some time in charge of the Sapperton church in the suburbs of New Westminster, B.C.

THE Sacrament of the Lord's Supper was dispensed in St. Andrew's church, Peterboro', October 21st to a large number. An appropriate sermon was preached by the pastor from the words, "It is finished." Twenty-four new members were admitted. The rapid growth of this congregation still continues. A gallery, it is believed, will soon be a necessity.

THE Rev. Dr. Campbell, of the First Presbyterian church, Victoria, B. C., is delivering a series of Sabbath evening lectures on the following subjects: "How long has man been on this earth?" "Will there be two Resurrections—one of the righteous and another of the unrighteous?" "What part will memory have in future punishment?" "Who is Antichrist—Nero, Mohammed, Napoleon, the Pope or the Papacy?" "John Knox and the Reformation in Scotland." "Will Christ at Millennium reign personally and visibly on the earth?" "Does the soul at death go to Heaven or Hell or Purgatory or sleep in the grave?" Similar courses during previous winters have been very largely attended.

REV. R. E. KNOWLES last evening in his sermon made special reference to the fact that yesterday was the fourth anniversary of the founding of the congregation of Stowarton Presbyterian church. Services, he stated, were first held in a hall on McLeod St., given for the purpose by Mrs. William Stewart of Appin Place. Since the pastor's ordination 200 new members had joined the church and the present building, capable of seating between 600 and 700, had been erected. Already this was fully occupied. By a happy co-incidence the attendance at yesterday's Sabbath school services was the largest in the church's history. All the organizations in connection with the church are in a flourishing condition.—Ottawa Journal.

THE Sabbath school building in connection with Knox church, Milton, that has been in process of erection during the past summer was opened on the 23rd Sept. Special dedicatory services were conducted by Rev. John Neil, B.A., of Toronto. The eloquent and instructive sermons of morning and evening were much appreciated by the large congregations present. In the afternoon a large gathering assembled in the Sabbath school room presided over by Rev. J. W. H. Milne in the absence of the pastor. Congratulatory addresses were delivered by Rev. Jno. Neil,

Rev. Mr. Mignot, Episcopalian; and Rev. Mr. Mitchell, Methodist. A pleasing feature of this service was the excellent representation of members from the sister churches. The new building is commodious, neat and admirably adapted for the purposes intended. The congregation of Knox church are to be congratulated on the magnificent church property which they now possess—a beautiful church, an admirable Sabbath school room and an excellent manse. These are monuments of the congregation's unity and earnestness and a testimony of the ability and zeal of Mr. Haddow's six years past work in Milton.

A MEETING of the congregations of Union and Norval was held in Union church, on the evening of Oct. 1st in commemoration of the seventh anniversary of the induction of their pastor, the Rev. J. Argo. Tea was served by the ladies and an exceedingly enjoyable and profitable evening was spent. Addresses being delivered by Revs. Fennell and Perrin, of Georgetown; Campbell, of Cheltenham, and Milne, of Manswood, neighboring missions. The session presented a report of the work during the last seven years which showed that there had been added to the membership in Union church, during this period ninety-seven, or a yearly average of fourteen; and in Norval seventy or a yearly average of ten. The net gain in each congregation being fourteen, although the removals by death, certificate and otherwise have been exceptionally numerous. In presenting their report the session expressed their sense of gratitude to the Great Head of the Church for the manifest tokens of the presence and blessing in the past, and the sincere hope that His favor might be even more signally granted in time to come.

AT a meeting of Halifax Presbytery, held at New Glasgow, attention was called to the sudden and unexpected death of Mr. James Forrest, representative elder of Park Street church, Halifax. After several members present had given expression to their sense of the great loss sustained by Mr. Forrest's removal in the midst of his years and usefulness, the following minute was passed and ordered to be engrossed on the records of the Presbytery:—"In removing the name of James Forrest from the roll of Presbytery, in consequence of his death that occurred yesterday, (Oct. 3rd), the Presbytery desire to bow reverently to the will of God, the supreme disposer of all events, and while deeply sensible of the loss sustained by his early and unexpected removal, they would gratefully acknowledge the work he was permitted and enabled to do in his capacity as a presbyter. Conscientious in his attendance whenever elected by his session, he was uniformly attentive to the business in hand and ever ready to take his full share of responsibility and work. In particular for several years he was one of the joint conveners of the Sabbath School Committee, and performed a large amount of work in that department. His brethren of the Presbytery frequently elected him to represent them in the General Assembly—thereby expressing their confidence in his judgment as an administrator of the affairs of Christ's house. His business ability combined with the liberal education he had received, fitted him in a special manner for financial work, indeed, for practical work in all lines of Christian effort, while, on the other hand, his warm, sympathetic nature prompted him to deeds of compassion and large hearted benevolence. He was, at once, a wise counsellor, an active worker and a liberal supporter of the Lord's cause. As a Christian man, and a fellow presbyter, he commanded the unwavering confidence and warm affection of all his co-presbyters—who feel that in his early and unexpected death they have lost a true friend, a brother beloved in the Lord, and a co-worker, whose place, all things considered, it will be indeed difficult to fill. Parting with him regretfully they will long hold his memory in grateful and affectionate remembrance. The Presbytery desire to express their deep sympathy with the household so sorely bereaved by their brother's lamented death, and with all the relatives and friends in the great sorrow that has stricken them. And to commend them in prayer to the God of all

comfort, the Father of our Lord Jesus Christ who comforteth us in all our tribulation."—ALLAN SIMPSON, Clerk.

SABBATH, Oct. 14th, 1894, is a red letter day in the calendar of the Presbyterians in the Qu'Appelle Valley near Ellisboro, as on that day was dedicated to God's worship one of the most beautiful churches to be found in the Territories. The building is of concrete on a stone foundation, and is erected on a fine site, the gift of Mr. W. H. Ellis. The dimensions are 34 by 24 feet, and an 8 feet square porch added at the north-east corner, which it is hoped will some day be surmounted by a belfry. Both the design and the execution show good taste and skill on the part of all who had the matter in hand; Mr. Sills, the contractor, put faithful work into every corner. The window in the front is a real gem. The best of it is that it was dedicated practically free from debt, as the temporary loan is fully covered by subscriptions not yet matured. The credit of this state of matters is due to the liberality of the few families belonging to the congregation, the generous grant of \$125 from the Church and Manse Board, the kindly sympathy of friends not only in the neighborhood, but in Winnipeg, Toronto and other places in Ontario, yes, even as far as Bonnie Scotland, and lastly to the wise and careful management of the building committee who made the best use of the funds raised by the enthusiastic zeal of all but especially of the ladies of the congregation. At 11 o'clock on Sabbath morning the church was filled by an interested audience. The divine presence having been invoked by the pastor, Rev. Alex. Campbell, the congregation sang the 24th psalm, verses 7-10, led by the Wolsley Presbyterian choir who rendered most efficient aid at all the opening services. The account of Solomon's dedication of the temple was read and after another hymn had been sung the pastor solemnly besought the Lord to accept the offered house and to fill it with His glorious presence continually. The Rev. J. A. Carmichael then delivered the dedication sermon an able and impressive discourse founded on John i. 29: "Behold the Lamb of God which taketh away the sin of the world." In the afternoon at 3 o'clock the children's missionary service was heartily enjoyed by all, old and young, instead of listening to Rev. Alex. Robson, the first pastor of the congregation who had been obliged to take Mr. Carmichael's place at Regina, owing to the illness of Messrs. Matheson and Welsh. On Monday evening the lovely weather helped to make the social tea-meeting a grand success: the grounds seemed like a fair; the hall where supper was served from 6.00 to 7.30 o'clock was filled and emptied several times before all were satisfied. The ladies of all denominations present were busy up to their elbows and must have been tired off their feet next day by their exertions. At about 8 o'clock all who could get in were seated in the church to listen to an excellent programme consisting of addresses by Rev. Mr. Burrow, of Wolsley Methodist church; Rev. Mr. McLeod, of Sintaluta, and Rev. Mr. Carmichael, of Regina. A letter of apology for his absence and expressing hearty sympathy was read from Rev. Mr. Beale, Church of England, Grenfell. There were also excellent recitations, two anthems by the choir; a duet by Mrs. and Miss Bompas; two violin and organ duets by Mr. and Miss Thompson of Wolsley; a piano solo by Miss Reear, another by Mrs. Campbell and a third by Mr. T. A. Briggs, organist of the Methodist church, Wolsley. It was long after ten o'clock before the programme was finished when all dispersed to their homes delighted with the evening's instruction and entertainment. On Wednesday evening the church was again filled to take in the phonograph concert of the Laing Bros. Proceeds at all the opening services netted over \$80.00.

Presbytery of Lindsay.

THE Presbytery of Lindsay met in Woodville on the 16th inst. There was a large attendance of ministers and elders. Rev. R. Johnston, B.D., moderator presided. The following ministers were invited to sit as corresponding members, namely, Messrs. John Abraham, Mr. Whitby; R. McNabb, Beach-

burg, and Wilkinson, Methodist minister of Woodville. Reports were given in from committees appointed to visit the Home Mission fields. A scheme for the payment of expenses of commissioners to the General Assembly was adopted and sent down to sessions for approval. A call was presented from St. Andrew's and St. John's churches, Pickering, in favor of Rev. A. McAulay, of Woodville, which was accepted. Mr. Alex. Jackson presented a draft address to Rev. John McTavish, D.D., Inverness, Scotland, who labored so faithfully within the bounds of this Presbytery many years ago, congratulating him on the attainment of his jubilee in the Christian ministry. This was adopted and ordered to be engrossed at the expense of the Presbytery and forwarded to the committee who has the matter in charge. Session records were examined and the books of the treasurer of H. M. funds audited, all of which were found correct. Rev. W. G. Hanna, moderator of Wick and Greenbank, presented a call from these congregations in favor of Rev. J. M. Cameron, of Toronto. The call was sustained and ordered to be forwarded in the usual way. Provisional arrangements were made for the induction should Mr. Cameron accept, as follows: Mr. Johnston to preside, Mr. McKay to preach, Mr. Hanna to address the minister and Mr. D. D. McDonald the people.—P. A. MACLEOD, Clerk.

Presbytery of Westminster.

THE Presbytery of Westminster met in St. Andrew's church. Mr. T. S. Glassford, Ladner's Landing, was elected moderator for the ensuing six months. There was a large attendance of ministers and elders. The following were appointed conveners of their respective committees:—Temperance—T. M. McLeod, Vancouver; Sabbath School—T. A. Logan, Chilliwack; Home Missions—E. S. McLaren, Vancouver; Foreign Missions—T. Scouler, New Westminster; State of Religion—A. Magee, Langley; Sabbath Observance—A. Dunn, Wharlock; Statistics—G. R. Maxwell, Vancouver. Systematic Benevolence—T. S. Glassford, Ladner's Landing; Church Property—James Buchanan, Eburne. At the very earnest request of St. Andrew's church, Mr. F. Scouler withdrew his resignation. The Presbytery agreed to meet on the first Tuesday of December.—GEO. R. MAXWELL, Clerk.

Presbytery of Whitby.

THE Presbytery of Whitby held its regular meeting at Whitby. A telegram was received just before concluding the session, that the Presbytery of Lindsay had granted the translation of the Rev. Alexander McAulay, B.A., of Woodville, to St. Andrew's church, Pickering, on the call of the latter congregation, whereupon arrangements were made for the induction of the reverend gentleman at Pickering on Tuesday, the 6th of November next, at 2.30 p.m. The moderator, Rev. John Chisholm, to preside and induct; the Rev. Mr. Smith of Ashburn, to preach, and Messrs. Eastman and Abraham to address the minister and congregation respectively. Mr. McAulay is a minister of much ability, great zeal and pronounced opinions in opposition to the liquor traffic, and his accession to the Presbytery will give additional momentum to social reform and spiritual life in his new field of labour and in the Presbytery generally. The Young People's Societies of the various congregations of the Presbytery of Whitby held their annual convention in St. Andrew's church, Whitby, on Monday afternoon and evening, the 15th inst. The attendance was representative, large and enthusiastic, and the young Eodeavers to whose hands the music, addresses, and devotions were mainly entrusted, acquitted themselves admirably. The church was beautifully decorated for the occasion, and the local society entertained their numerous guests amply. The Presbytery at its meeting on the day following put on record the following resolution: "The Presbytery records its approval of the steps taken in the organization of a Presbytery of Young People's Societies and accepts for its moderator the position of honorary president. It further expresses the earnest hope that through the new organization

the Young People's Societies of the Presbytery will be drawn more closely together, and that thus the individual societies may be encouraged and stimulated and their united efforts for the promotion of the work of the Church may be made more effective." On the motion of Rev. R. D. Fraser, M.A., seconded by Mr. McMechan, the Rev. Dr. Robertson, Superintendent of Missions in the North-West, was nominated as moderator of next General Assembly by a standing vote. The next regular meeting will be held in St. Andrew's church, Whitby, on the third Tuesday of January, 1895.—J. McMECHAN, Clerk.

Presbytery of Brockville

THE Presbytery of Brockville met at Winchester, Sept. 4th. Elders' commissions were received from in favour of Messrs. Robert Toye, Thos. Scott, William Deeks and John Alexander. A letter from Mr. Higgins stating that he would be in his charge on the third Sabbath in September was read. Mr. Sinclair moved that the motion on record forbidding any complimentary resolution in favour of ministers removing from the bounds be rescinded. The motion passed. Mr. Turnbull's exercise was examined and declared satisfactory. Much pleasure was expressed at the work done by Mr. Turnbull during the summer. It was agreed to certify him to college. Mr. Aston asked and obtained leave to canvass within the bounds of the Presbytery in the interests of the manse building fund at Merrickville. Mr. Graham reported the completion of a Sabbath school room at North Williamsburg free of debt. Mr. Wilson Stitt's claim against Mr. Aston, for services rendered, was duly considered and declared untenable. A committee was appointed to investigate the case more fully and to report at the next meeting of Presbytery. Mr. Stewart presented the quarterly report on Home Missions. A conference was held in the evening on the importance of the various parts of the public service, and a committee was appointed to arrange for a conference at the next regular meeting, which was appointed to take place at Morrisburg, on the second Tuesday in December.—G. MACARTHUR, Clerk.

Halifax College.

THE Alumni Association of the Presbyterian College, Halifax, held its annual meeting in new St. Andrew's church, New Glasgow. In the absence of the President, Mr. T. Cumming was called to the chair. The attendance was the largest we have seen for years. Nine new members joined either at the meeting or during the following days. There is now a membership of ninety within the bounds of the Maritime Synod, and about twenty who have left us for other parts of the field. Since the organization of the Association, eleven years ago, the funds were devoted largely to assisting the College Board in providing lectures on elocation. Last spring the Board assumed the whole expense of that scheme, and the Alumni Association, being thus set free, decided to render some help to the library of the College. It was accordingly agreed at this meeting to pay \$50 to the library committee to be used at their discretion. During the eleven years of its existence the Association has contributed about \$400 for the benefit of the College in various ways, and it is confidently expected that much more will be done in the years to come. After paying the above \$50, the treasurer has a balance on hand of \$14, just twice as much as was in funds when the meeting opened. And this balance would be multiplied nearly five times if members now in arrears would pay up. That is even when arrears accumulated previously to 1893 have been omitted. After attending to various items of business of less public interest the Association proceeded to the election of officers with the following result.—President, Mr. Thomas Cumming; 1st Vice-President, Mr. Wm. Dawson; 2nd Vice-President, Mr. Anderson Rogers; Secretary, Treasurer, Mr. T. Stewart; Executive Council—the above officers with the following representatives from the various Presbyteries. Messrs. J. D. Murray, J. S. Sather-

land, James McKenzie, D. S. Fraser, F. S. Coffin, J. W. Crawford, D. Henderson, A. McMillan, J. A. Forbes, W. P. Archibald and John Morten, D.D. These are charged with the duty of collecting the annual dues from members within their own Presbyteries and transmitting the amount to the treasurer—of which fact the thirty-eight members in arrears will kindly take notice. The Association adopted a resolution of hearty and well deserved thanks to the late president, Rev. Neil McKay, for his zealous and efficient conduct in the chair, to which he was re-elected every year since the Association was formed in 1883.

Literary Notes.

CHINESE CHARACTERISTICS. By Arthur H. Smith, twenty-two years a missionary of the American Board in China. Fleming H. Revell Company, Toronto.

THESE articles first appeared in the North China Daily News of Shanghai, and excited so much interest in China, Britain, the United States and Canada that the author was asked to reproduce them in permanent form. Our own missionaries in Houan found them an excellent help in understanding the Chinese, and thus an introduction to their work. The first edition was sold out, the second edition now appears, enlarged and beautifully illustrated. Next to hearing some missionary speak who knows what to tell, or even seeing with our own eyes, is the reading of this volume. The author has a fascinating style, is scrupulously careful as to his facts, and a keen observer, so that his descriptions of the many phases of Chinese character may be accepted as trustworthy. For such as lead Mission Bands, or seek to interest any class, old or young, we know nothing so highly entertaining and reliably instructive. Chinese politeness, economy, perseverance, disregard for accuracy, contempt for foreigners, indifference to comfort, filial piety, etc., are so vividly portrayed that we feel that China is no longer an unknown country to us. This volume has the additional advantage of not being an expensive one.

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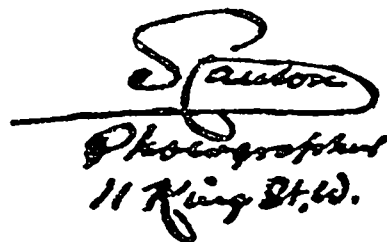
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SEALED TENDERS addressed to the undersigned and endorsed "Tender for Trent Canal" will be received at this office until noon on Saturday, Seventeenth day of November, 1894, for the construction of about five and a half miles of Canal on the Simcoo and Balsam Lake Division, and also for the construction of about three and a half miles of Canal on the Peterboro' and Lakefield Division.

Plans and specifications of the work can be seen at the Office of the Chief Engineer of the Department of Railways and Canals, at Ottawa, or at the Superintending Engineer's Office, Peterboro', where forms of tender can be obtained on and after Monday, October 22nd, 1894.

In the case of firms there must be attached the actual signatures of the full name, the nature of the occupation and place of residence of each member of the same, and, further, an accepted bank cheque for the sum of \$7,500 must accompany the tender for each section; this accepted cheque must be endorsed over to the Minister of Railways and Canals, and will be forfeited if the party tendering declines entering into contract for work at the rates and terms stated in the offer submitted. The accepted cheque thus sent in will be returned to the respective parties whose tenders are not accepted.

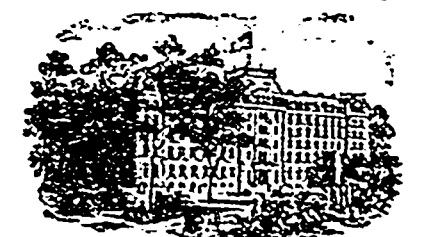
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Secretary

Department of Railways and Canals,
Ottawa, October, 1894.

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CHILDRENS PAGE

Great Men and Their Cats.

Not a few great men have been partial to cats. Petrarch had his cat embalmed; Rousseau shed genuine tears over the loss of his; Dr. Johnson, sometimes called the "Great Bear," nursed his cat day and night during its illness, and went himself for oysters to tempt its appetite. Southey raised one of his cats to the peerage, with the high sounding title of "Earl of Tomlemagne, Baron Raticide, Waowther and Skaratchi." To



Napoleon, however, cats were a mortal terror. Just after the battle of Wagram an aide-de-camp, upon entering the Emperor's room, saw him half undressed, with protruding eyes and perspiring forehead, making frequent lunges with a sword at the tapestry around the room. In explanation he said there was a cat behind the tapestry, and that he had hated cats from his very infancy. He had crossed the bridge at Lodi with sublime courage, yet quivered with excitement and terror over the presence of a cat.

Using the Pieces.

Some years ago there lived and worked in Italy a great artist in mosaics. His skill was wonderful. With bits of glass and stone he could produce the most striking work of art—works that were valued at thousands of pounds.

In his workshop was a poor little boy, whose business it was to clean up the floor and tidy up the room after the day's work was done. He was a quiet little fellow, and always did his work well. That was all the artist knew about him.

One day he came to his master and asked timidly "Please, master, may I have for my own the bits of glass you throw upon the floor?"

"Why, yes, boy," said the artist. "The bits are good for nothing. Do as you please with them."

Day after day when the child might have been seen studying the broken pieces found on the floor, laying some on one side, and throwing others away. He was a faithful little servant, and so year after year went by and found him still in the workshop.

One day his master entered a storeroom little used, and in looking around came upon a piece of work carefully hid behind the rubbish. He brought it to the light, and to his surprise found a noble work of art nearly finished.

"What great artist could have hidden his work in my studio?"

At that moment the young servant entered the door. He stopped short on seeing his master, and when he saw the work in his hands a deep flush died his face.

"What is this?" cried the artist. "Tell me what great artist has hidden his masterpiece here?"

"Oh! master," faltered the astonished boy, "it is only my poor work. You know you said I might have the broken bits you threw away."

The child with an artist soul had gathered up the frag-

ments, and patiently, lovingly wrought them into a wonderful work of art. Do you catch the hint, little people? Gather up the bits of time and opportunity lying about and patiently work out your life mosaic—a masterpiece by the grace of God.

Her Grace

An English woman of rank, a duchess, while kind-hearted in the main was careless about many matters which affected the happiness of others, particularly the tradespeople whom she patronized. She was apt to forget to pay her bills until annoyance and sometimes distress resulted.

A milliner, whose large bill had been repeatedly ignored by the duchess, at last determined to send her little girl, a pretty child of ten years, to beg for the money which was so much needed. "Be sure to say 'your grace' to the duchess," said the anxious mother; and the child gravely promised to remember.

When after long waiting, she was ushered into the duchess's presence, the little girl dropped a low courtesy and then, folding her hands and closing her eyes, she said softly, "For what I am about to receive, may the Lord make me truly thankful." As she opened her eyes and turned her wistful gaze on the duchess, that light-hearted person flushed very red, and without delay made out the check for the amount due to the milliner.

The little girl, happy in the belief that she had done the errand exactly as she had been told, departed joyfully; but the quick-witted duchess knew that the lesson she had received had never been intended, and felt its reproof all the more.

Looking on the Bright Side.

A man met a little fellow on the road carrying a basket of blackberries, and said to him: "Sammy where did you get such nice berries?"

"Over there, sir, in the briars."



"Won't your mother be glad to see you come home with a basket of such nice ripe fruit?"

"Yes, sir," said Sammy; "she always seems glad when I hold up the berries, and I don't tell her anything about the briars in my feet."

The man rode on. Sammy's remark had given him a lesson, and he resolved henceforth he would try to hold up the berries and say nothing about the briars.